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to agree with him. That this is so may be considered as a proof of his superior wisdom and sagacity, in cases where his position was vindicated by results. As to the peace of Villafranca, Cavour afterwards frankly admitted that the course taken by Victor Emanuel was fortunate. It may also be observed that Mr. Thayer is sometimes disposed to view the transactions which he describes in a manner more abstract than that which characterizes Cavour's conception of them. In the same spirit he now and then suggests the existence of analogies the foundation of which is not altogether clear. He remarks, for instance, that

while Camillo Cavour, at odds with his family, his caste, his country's misrule, and the reaction which prevailed throughout Europe, was manfully coming to terms with himself in the solitude of the Alps, Abraham Lincoln, a youth a year and a half his elder, was splitting rails on a pioneer clearing in Indiana. . . Before Cavour and before Abraham Lincoln the future in 1830 seemed to be barred by an adamant wall [page 18].

There were no doubt many other persons before whom in 1830 the future seemed to be so barred, but on any other ground the analogy must be regarded as strained. Had Lincoln become the champion of slavery, there would have been matter for astonishment; as the opponent of slavery, there is nothing in his course to surprise us. Cavour, on the other hand, went counter to personal traditions and circumstances. It would not be easy to recall two men who less resemble each other in their traits and habits. Their lives never crossed, nor had the career of the one the slightest association with or influence upon the career of the other. The attempt to draw a parallel between them produces a sense of unreality.

J. B. M.

The Religious Experience of the Roman People from the Earliest Times to the Age of Augustus. By W. WARDE FOWLER. New York, The Macmillan Company, 1911.—xviii, 504 pp.

To say that this book is worthy of its author would be sufficient commendation; but it is more. It adds to the achievements of a long life, devoted to genuine humanism in the widest sense, a work which at once sums up the mature results of unrivaled classical scholarship and recasts them in the mould of recent anthropological categories. It is the sign of a new age when men like Gilbert Murray, Farnell and Fowler turn so definitely to primitive life for the explanation of the cults, myths and usages whose meaning had remained dark for the grammarian, even when expressed in the clearest phrase in the classics.

The gain is mutual. Not the least interesting sections in this book are those in which the hasty conclusions of Frazer are challenged and overthrown. But the book as a whole is a tribute to the anthropologist. The opening portions are largely due to the suggestive work of R. R. Marrett on pre-animistic religion; the structure and method owe most to such German scholars as Wissowa, for whom Fowler expresses most generous admiration; and the notes exhibit familiarity as well with Hubert and Mauss.

The opening chapters, on "The Threshold of Religion," "Survivals," "Magic," "The Religion of the Family," "The Calendar of Numa," "The Divine Objects of Worship" *etc.*, trace the remnants of the earliest age, by way of cults, folk-lore and antiquities, through the structure of the family into that of the state, from pre-animism to theology and the ritual of the *jus divinum*. This part of the book is novel, being much fuller on many points than Wissowa, though based on the same method of ignoring myth and interpreting cult in the light of comparative religion. It is disappointing, however, to find that Dr. Fowler, while manifestly dissatisfied with Frazer's distinction between magic and religion, accepts it in the main as the easiest way through a complicated situation. If anywhere a correct conception of magic is needed it is in dealing with a religion so formal and ritualistic as that of Rome. Had the *mana* theory been clear in the author's mind we might have had some further light on the significance of the *sacra* and on the mechanism for handling them. One feels that a little carelessness—or weariness—in dealing with the hypothetical background has left this section of the work but partly done.

In the latter part of the volume we have that widening of the religious experience which came above all through contact with the Orient. This is a field in which many are now at work. But while scholars like Franz Cumont write from the standpoint of the new religions themselves, going to their homes in Persia and Egypt to try to understand them, and others concentrate on various cults, Fowler's interest is in the effect upon the Romans. He is not primarily interested in finding out what these *religiones peregrinae* really were, but what the Romans made out of them. To be sure he has the wider view as well; but he turns back from it wistfully to the world of Virgil.

It is a most human book, large-minded and mellow with thought and sympathetic reflection. But, at the same time, the apparatus of notes appended to each chapter shows that the years have not lessened the scholarly energy of the author. They furnish a valuable guide to all the recent literature on the subject.

J. T. SHOTWELL.